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the author, who called attention to the work here reviewed, in which also the celebrated ancient crania are used as a basis for characterizing the ethnic ingredients in England, Wales, Ireland, and Scotland. The longheaded first man, the Iberian longheads, the Aryan longheads, and the Mongolian brachycephals are described and located. In England the only human inhabitants, until the Mid-neolithic people, were Iberians; then came the Celtic Aryans; following them in the north of England were the men of Turanian blood, and the short, dark, broadskulled Mongolians of central Europe.

This hasty review of all European history is with reference to the last two chapters, for the book has a serious purpose: chapter IV summarizes the racial origin of the British people, and chapter V discusses the development of the intellectual faculties, the physiological characteristics of the several progenitors of the British people, the qualities of each good for nation-building, and, finally, the influence of crowding into cities and other modern conditions on the somatic, mental, and moral characteristics of this ethnic compound.

It does not take long to find out that a work on the races of Europe in which Sergi's name does not appear is strongly pro-Teuton. Indeed, the author asserts that the "unity and integrity of the great Teutonic race, of which the Anglo-Saxon forms so important an offshoot, are of paramount interest, for upon this union the progress and the freedom of the human family depend." He pleads for unity among the whole Teutonic race, and adds pathetically: "If the inhabitants of the Transvaal and the Orange Free States had been thoroughly acquainted with the English language, they would never have been led by interested persons into the terrible conflict in which they are now engaged."

It would be easy to show that in this sympathetic work some of the terms and opinions are not in harmony with those of Ripley, Keane, Deniker, and Sergi, and, perhaps, of the reviewer. Dr Macnamara is not an Aryaphobic; he thinks that the Eskimo are the descendants of European glacial man, of pure blood, and does not look to North Africa to supply all the ingredients of the British. But he is careful to give his authorities, and he moves right on. The style and bookmaking are beyond criticism.

O. T. MASON.

*Les industries primitives. Défense des éolithes. Les actions naturelles possibles sont inaptées à produire des effets semblables à la retouche intentionnelle.* Par M. A. RUTOT. Bruxelles: Hayez, 1902. 68 pp., 5 figures.

In this pamphlet, reprinted from the *Bulletin de la Société d'Anthropologie de Bruxelles*, M. Rutot, Curator of the Musée Royale

d' Histoire Naturelle de Bruxelles, presents an elaborate argument against the origin, through natural causes, of the flints of the Kent chalk-plateau, Puy Courny, Otta, Saint-Prest, Thenay, etc., the so-called "eoliths," whose human manufacture is not admitted by anthropologists in general. The discussion now centers about "the flints of Thenay." After the investigation of "Tertiary man at Thenay," M. Boule, a representative French anthropologist, considered that the question was closed, since these "eoliths" could not be looked upon as products of primitive human industry. The author takes up in succession the actions of changes of temperature, running water and torrents, sea-waves, settlement of strata, and such "accidental causes" as have been suggested by M. Capitan and others. These M. Rutot considers ineffective, and, expressing his willingness to let the case rest on "such flints only, however perfect they may be in their adaptation to certain uses, as bear evident traces of having served for those purposes," holds that only the workings of the hand of man can explain their shape and condition. In spite of the arguments of M. Rutot, who is a geologist and a careful student of the strata of the Belgian Quaternary and Tertiary, the majority of anthropologists are still prone to regard the "flints of Thenay" as untouched by man.

ALEXANDER F. CHAMBERLAIN.

*The Oraibi Powamu Ceremony.* By H. R. VOTH. (Field-Columbian Museum, Publication No. 61. Anthropological Series, vol. III, number 2. The Stanley McCormick Hopi Expedition.) Chicago: December, 1901. 97 pp., 37 plates, 8°.

It is a remarkable commentary on the extent of Hopi ceremonials that with the large body of observations on the subject already published, the field has only been scratched. The periodical ceremonies of no single pueblo have been described; beyond that is the comparative study, and the philosophy and interpretation of it all seem to challenge scientific effort. This adds to our respect for the conscientious work of Stephen, Fewkes, Voth, and Dorsey, whose self-denial has much extended our knowledge in this direction.

The present paper shows that admirable work is being done on the ceremonies of Oraibi by Mr Voth, and the *Powamu* is a good sequel to the *Soyal* paper, in which Mr Voth and Dr Dorsey coöperated. The *Powamu* ceremony takes place in February, and has for its purpose the symbolic protection of the fields from all destructive forces and to prepare them for the approaching planting season. The paper gives abundant evidence of the great care with which Mr Voth observed the ceremony in its minutest details. Few persons realize what privation